

THE
SEA MANS
DIRECTION
IN TIME
O F
STORME

IN A SERMON PREA-
ched upon an occasion of a
strong stormy wind, at
ROTTERDAM.

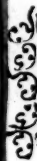
BY
Jer. Burroughes.

Iob 37 22.
With God is terrible Majesty.

Printed for *Thomas Lappadg*,
and are to be sold at his shop in
the *Winestreet* by the old Head or
at his house on the iron Bridge,
in Rotterdam. 1640.

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1775



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To the Reader.

I *Thath been the way
of God in speaking
to men, and draw-
ing their heartes to
him, to apply him-
selfe to them, in those thinges
they haue skill of, and are ac-
quainted with, when Christ
was revealed to the Wise-men
that came from the East, it was
by a Starre, they were Astro-
nomers, and conversed much in
the contemplation of the Starres,
and God speakes to them accor-
dingly, When our Saviour cal-
led Fishermen to follow him, he
tells them he will make them Fi-
shers*

To the Reader.

shers of men, hee expresse
himselfe unto them in their own
way. Wherefore it being my lo
to liue where multitudes of mar
riners especially of mine own coun
try-men dayly come, and my au
ditory being in great part of such
I was willing to take the opportu
nity of that great worke of God
that sore and grievous tempest
that was lately so terrible as made
the hearts of many to shake, to add
the word suitable to Gods worke, to
labour to conveigh some spiritual
truth, by the advantage of that
impression that was then upon
their hearts little thinking then
that such present thoughts hinted
by such an occasion should ever be
more publike then in mine owne
Congregation, but knowing what
need marriners haue of Sermons,
and considering how few they hear
because I could not preach to them
where their cheife businesse lye
upon

To the Reader

(upon the Seas) I was willing to send this sermon to them that they might haue it by them many Sabbaths they spend hearing none, and seldome hearing any. It may bee the sutablenes of this subiect, may invite them to reade, especially it being the desires of many of them who heard it, and found some worke of God upon their heartes by it, to haue it by them, at first I was unwilling to let such sudden things appeare so publike, but after considering that some poore Saylers boy at least might get some good by them, I yeelded, I publish not this sermon because I conceit any speciall exelency in it, that cannot be expected (it is the same for the frame and substance of it that was preached the next day after the occasion, Some things are added and enlarged, especially concerning the Nature of the winds.)

To the Reader.

*But because I know nothing of
this subject published, & some way
it may be usefull and a little good
is Worth much of my time and la-
bour who knows what a truth what
a hint fitted to the apprehensions
of people in their owne way may
doe: Therefore here you haue it &
the Lord prosper it to you.*

Yours in Christ.

I. B.



PSALME. 148. 8.

Stormy Wind fullfiling his word.



Word spoken in season
how good is it, it is like
Apples of Gold with
pictures of silver, silver
pictures set out the golden apples,
and the golden apples do grace
the silver pictures, so words that
are gracious fitted to their circum-
stances, they are graced each by o-
ther. A good word spoken at any
time is a golden Apple it hath
Worth in it, but fitted to circum-
stances, it hath beauty added to it,
and not only beauty, but efficacy
to, for so it is in the original, words
upon their wheelles, whē they are
A 4 rightly

*Pro 25
11.*

*So Ari-
as Mon-
tanus.
Super
rotis
suis*

rightly fitted to their circumstances being spoken in due season the they goe upon their wheelles, and passe along like a triumphant chariot, whereas if these be omitted, they are drawne out as a carte is drawn on without wheelles, like Pharoahs Chariots when God took of their wheelles they draue heavily.

*accedat
verbum
ad ele-
mentū
& fit sa-
cramen-
tum:
accedat
ver-
bum ad
opera
Dei &
fiunt do-
cumēt a
pietatis
ad su-
menta.*

As Saint *Augustine* said of the outward element in the Sacramēt let the word come to the elemēt and it is made a Sacrament, so I may say of Gods workes, let the word be added to Gods workes and they are instructions, greate helpes to Godlinesse.

There is a great threat against those who regard not the workes of God, *Because they regard not the works of the Lord, nor the operation of his hands, he shal destroy thē & not build thē up. Psal 28 5* that such a curse may not befall us for our regardlesnesse

gardlesnes of this worke of the Lord in this dreadfull stormy winde, I haue chose this Scripture that as Iob heard the Lord speaking out of the whirle-wind, so you this day by this scripture may heare the Lord speaking to you out of that stormy tempestuous winde that but yesterday was so terrible to you, Sensitiue things moue much yet the impressiō of them holds not long, it is good therefore to take the advantage of your heartes and that presently.

The title of this Psalme is *Hallelujah* praise ye the Lord, it is a Psalme of praise by way of excellency aboue others, it begins & ends with praise ye the Lord, all sortes of creatures in heaven and earth ayre and seas, are called to ioyne in this worke but especially man, of all creatures in the world God expects his praise from man
in

in a speciall manner, the waies of God towards man being the most glorious aboue that they are towards any of his other works, towards him his name indeed is excellent aboue the earth and heavens, God will haue actiue and passiue praises from man and amongst men aboue all from his own people, his church whō he hath chosen to be a people neer unto him, the high praises of God are to bee in their mouthes, *Psf. 9.6.* They are not only to reioyce in their God & in his glorious works but to be ioyfull in a glorious manner, to reioyce in glory, not only to sing the praises of the Lord, but to sing aloud upon their beds, *ver. 5.* God himselfe is the praise of his faintes as we haue it in the 16 verse of this 148 Psalme, not onely the works of God, but God himselfe he is their praise both actiuelly and passively he is their praise, their glory

ry, their exelency, and he, even he himselfe is the subiect of their praise.

Gods people are his glory, and God is the glory of his people, They are his glory, *Pf 78 61* he delivered his strength into captivity & his glory into their enemies hand, God is their glory, *Pf 3 3 Thou art my glory & the lifter up of my head,* and thus God and his people glory one in another, every where the name of God is great, but God is known in Iudah, & his name is great in Israel. *Pf 76* in his Temple every mā speaks of his glory *Pf 29 9 wherefore to him be glory in the Church. Ephe 3 21* The glory that God hath frō his people from his church is another manner of glory thē he hath frō al the world besids wherefore let not us fail of giuing God the glory of his great works of this his mighty work. Our subiect then at this time is the praise of

of God in one of his great works of nature, the work of God in the wind, the stormy wind fulfilling his word.

Wherein we haue these two things. 1 what it is wherein God is to be praised, the subiect of his praise the stormy wind.

2 The reason why, from the effect fulfilling his word. For the first, Stormy wind, the winde of storme or tempest, so the wordes are, the tempestuous wind, The worde is sometimes used for a whirlwind. *Dan. 11 40.*

*ventus
turbi-
nis*

The wind especially when it is in its strength tempestuous and stormy, hath much in it to set out the glory of God.

God is to bee praised in this great work of his, God gloryes much in this creature, The scripture makes much use of it, to set out the greatnes and majesty of God

God by it, as.

I God challenges his propriety in this, he calls it his wind, *Psal 147 18. He causeth his wind to blow* it is Gods wind, and therefore the glory of it is peculiar to him, he it is that is to be acknowledged in it, we are to rise higher then the naturall causes of it, It is said of the earth that God hath given it to the children of men, *Psal 115 16.* but he keeps the propriety of the windes in his owne hand, they move in the heavens, and depend upon the heavens, so that the heavens, with all that in them is, is the Lords in a speciall manner, but the earth hath hee given to man to subdue to himselfe for his use this way or that way as he pleaseeth, he hath not given him any such power over any thing in the heavens,

nor

not over the winde them hee referues in his owne hands.

2

2 The winde is one of the wonders of the Lord in which his name is wonderfull, *Psal 107 24. 25 they that go down to the Sea, see the workes of the Lord, and his wonders in the deepe, what wonders, hee commandeth and raiseth the stormy wind. Although somthing may be knowne of this creature in the natural causes of it yet it is a wonder aboue all that wee can know of it.*

3

3. He is said to walk upon the wings of the winde, *psal 104. 3.* and this is made one expression wherein God appears very great clothed with honour & maiesty.

4

4 God is said to ride upon the wings of the wind, *2 Sam 22 11* and to flie upon the wings of the wind, *Psal 18 10.* this is spoken after the manner of men to shew his glorying in this creature, although

though God moues not from one place to another, much lesse hath need of any thing to moue upon, or to further any motion, In that it is said he rode upon the Cherub some thinkes it implies, Gods governing of the force of the windes by the Angels, for the Angels are represented by the figure of Cherubins, as *Gen 3 24.* *God placed Cherubins to keepe the way of the tree of life*, Besides hee is saide to ride upon the Cherub, alluding unto the Arke of the Covenant, where Gods speciall presence with his people in covenant with him was, where there were two Cherubins covering, the *mercy-seate* which was the place where God promised to meet with his people, and to commune with them, *Exod. 25. 20. 21. 22.* So that this expression here in the psalme is to declare, that that God which

*ut scia-
mus ip-
sos ven-
torum
impetus
eius
manda-
to per
angelos
guber-
nari
Calvin
Psal 18.*

which appeares so glorious in the wind is the same God that sets upon the Cherubins upon the mercy seat, that God that is in covenant with his people to be their God, and to doe them good for ever, it is a very usefull note to consider of, when the people of God see his glory in his greater workes and particularly in this of the wind they should looke higher then other people, & see more of God in it then others can doe others can see and acknowledge God to be the supreme cause of it but those who are godly should look upon God as their God between the Cherubins upon the the mercy seat, this power this glory is the power and the glory of that God that is in covenant with me, my reconciled Father in Iesus Christ, here would bee a comfortable beholding God in the winds indeed.

And

And further here in a song of praise in the day when David was delivered from the hand of all his enemies, God is said to ride upon the Cherub and to fly upon the wings of the wind to shew the readinesse and the swiftnesse of Gods working for the helpe of his people, he rides upon his chariot, yea he flyes swiftly to their deliverance, our motion is dul and heavie in our duty towards God but God is liuely and swift in his wayes of mercy to us. Hence we haue that notable expreffion *Iſa. 31. 5. as birds flying so will the Lord of Hosts defend Ierusalem defending also hee will deliver it,* as a bird that sees her young one in danger flyes hastily to deliver it, So the Lord hasteth to defend Ierusalem.

Againe he rides upon the cherub, this notes the work of God governing them this way or that

B.

way

way, as one riding in a Chariot, thus the Heathens feigned their God *Aeolus* to bridle the windes and bring them up and downe whether he would.

5. He holds the winds in his fists *Pro 30 4*. The glory of God *Jsa. 40. 12*. is set out by measuring the waters in the hollow of his hand, and meeting out the heavens with his spanne, it is as greate in this that hee holdes the winds in his fist, for what is more uncapiable of holding then the wind, yet so powerful and mighty is the hand of God, that hee holds the winds themselves as it were in his fist, The seventy translate the words, in his bosome & this is futable to a fixt expreffion the Scripture hath to set out the glory of God in the wind.

6. He brings the winds out of his treasures, *Psal 135 7*. He causeth the vapors to ascēd from the

the ends of the earth, he maketh lightning for the raine, he bringeth the wind out of his treasures, That which wee treasure up is of some worth, and wee therefore treasure it, because wee would keepe it sure and secret, Thus the wind is a creature in which there is much exelency, much of God in it, of great use, as wee shall further heare, and God keepes it sure, although nothing seemes to be more uncertaine then the wind, yet God hath every blast locked up in his treasury, and it cannot stir without him, and the nature, and the motions of the wind are very secret and hidden things, All the workes of Nature are in gods treasury, god hath a treasury of Nature aswell as a treasury of grace. The snow and the haile are said to come out of gods treasures, *Job 38 22.* Hast thou seene

seene the treasures of the snows
 or hast thou seene the treasures of
 the haile which I haue reserved a-
 gainst the time of trouble. The
 Lord promises in the 28 of *Deut.*
 22. to them that obey him, to o-
 pen unto them his good treasure,
 the treasure of Nature is a good
 treasure, there are many good
 blessings in it, yet such as he giues
 sometimes to the wicked *Ps* 17
 14. he fills their bellies with his
 hid treasure, But Gods people as
 they are a peculiar treasure to
 God *Exod* 19 5. So God hath a
 peculiar treasure for them, a trea-
 sure in heaven, *Luke* 19 22.

7. God weighes the windes, *Iob*
 28, 5. He makes a weight for
 the windes, this is made a special
 evidence of Gods propriety in
 understanding the way of wis-
 dome, as appeares, verse 20
 whence cometh wisdom, and
 where is the place of understand-

ding

ding? seeing it is hidd from the eyes of all living, and kept close from the foules of the ayre, by which *Hyeronyme* understandes, proud lofty *aeriall* high spirits, who loue to soare aloft, and to be aboue in the clouds, wisdom is hidde from them, but rather thus it is to bee founde in no place in the world the foules of the ayre never saw that place where it is, Destruction and Death say, wee haue heard the same of it: that is such as are now swallowed up of destruction & death, the abstract being put for the concrete as wee haue often in Scripture, as *Revel.* 20 14. Death and Hell were cast into the lake of fire. These who are destroyed and dead they now know something what true wisdom is, they find by wofull experience, what it is to neglect god, and to cast off his feare, and to follow the vanity of their own

B-3. heartes

*perditio
pro per-
ditis
mors
pro mor-
tuis.*

hearts, now they see what would haue done them good, and what hath undone them for ever, but though men neither living nor dead know what true wis-dome is, yet god understandeth the way thereof, hee knoweth the path thereof, verse 23. how doth that appeare that onely true wis-dome dwels with god, amongst other things this is one speciall, he maketh a weight for the wind that is either by ordering them in a iust proportion, that there shall not be the least particle of them spent further then may serue his purpose, or thus, hee maketh a weight for the windes, he giveth to the windes their poyse that they should moove this way or that way, according as he pleaseth.

8 The Lord makes the wind his messengers *Pf. 104. 4.* Wh maketh his angels spirits, so it

in your bookes, but the word translated spirits, signifies winds, and is to be understood of them, for the scope of the psalmist is to shew the glory of God in his great works of nature, The word translated Angels signifies messengers in the Hebrew, as the Greeke But the Apostle in the first of the Hebrewes quotes this scripture and applies it to the Angels ver. 7. and of the Angels he sayeth, he maketh his Angels spirits, & his ministers a flaming fire, to this Calvin upon the 104 psalme iustifying the former interpretation answers, it is not the intent of the Apostle to expound the meaning of the Prophet, but sets out an Analogy or likenesse betweene that obedience the windes yeeld unto God and that which is performed by the Angels, and so the meaning is, that as God useth the winds his messen-

gers to goe hither and thither, as he pleaseth for the fulfilling his worde, so hee useth the Angels for his service, and they obey accordingly, so that this visible sensible world is as it were a glasse of that glory the Lord hath in the higher world aboue in the heavens, and we may bee the rather induced to conceiue that the Apostle maketh use onely of an Allegoricall sense of that Scripture, because wee find many times in the new Testament places quoted out of the old and applyed not according to their proper sense but some according to their typicall and others their allegoricall sense, as many might bee named, I will onely shew you one place quoted out of the Psalmes, as this is, and that by the same Apostle, the place of the psalme that is quoted, is *Ts. 19 vers. 4.*

Their

Their line is gone out thorough the earth, and their wordes to the end of the world, it is apparent this is spoken concerning the heavens, their line, that is their rule or delineation which is a means to teach the simple as *Isa.* 28 10. or by line is meant a building frame which is made by line and rule *Job* 38 5. speaking of Gods creating the earth he hath this expreffion, who hath stretched out the line thereof, The Greeke translators, translate the word *founde* which word the Apostle also useth, quoting this place *Rom.* 18 18. And further whereas it is said their wordes to the end of the world, is meante those testifications that the frame of the heavens haue together with their course and order to witnesse to all the world the glory of God in them whereby they doe as it were cry aloud to men
to

to behold the glory of the greate God, now the Apostle in the 10 to the *Rom.* applies this place to the preaching of the Gospell by the apostles that were sent out, he brings it to shew that unbelievers could haue no excuse for their unbeliefe: but I say haue they not heard, yes verily for their sound went into al the earth and their wordes into the ends of the world, wherefore although that place in the 104 *Ps.* by way of Allegory may be applied unto the Angels, yet firstly and properly it is to bee understood of the windes, every winde is as a messenger of God sent to us about some errand or other, and happy are we if wee haue that care and skill that may find out what their message is, What the meaning of God in them is, that they may never returne without doing the worke for which they were sent,
and

and certainly one way or other they will performe their worke as we haue it in the text they will fulfill his word, in the 55 of *Jsay* *v. 10 11*. The worde is compared to the raine, that coms down from heaven in that it returnes not in vaine, so neither will the windes that come from heaven, yea as messengers from the God of heaven, they will not they cannot returne in vaine.

9 This is a creature that God delights to make use of, when he would so speake to men, as to humble their heartes before him, thus he did, when he intended so to speake to Iob as to humble him so thorowly, as he might be preparad for deliverance he speaks againe and againe to him out of the winde. *Chap 38 and 40.*

10. Christ makes use of this creature in setting out the freenes of Gods grace in the great worke of

9.

10.

of Regeneration Joh. 3. 8. The winde bloweth where it listeth and thou hearest the sound thereof but canst not tel whence it cometh nor whither it goeth, so is every one that is born of the spirit, and God made use of this in that miraculous worke of his in sending the holy Ghost upon the Apostles, Acts. 2. 2. There was the rushing of a mighty winde, & filled all the house where they were sitting, and they were filled with the Holy Ghost, here was a mighty glorious blessed breathing that came in upon the Apostles with this mighty rushing wind, although there cannot be expected such a filling with the Holy Ghost accompanying this mighty rushing winde that wee haue had, yet if God blesteth this his word added to it, there may be some worke of the Holy Ghost upon the heartes of some
not

not onely at this time, but occasioned by this thing, yea the worke of God in the wind making way for the word and spirit to enter into your heartes. Thus you see what use the Scripture makes of the windes to set out the glory of God by.

But further there are 6 things wherein the Name of God is to be praised in the wind.

1. If we consider the nature of it what it is, it is a creature, heard, felt, but little understood, some guesings there are at it, but what it is is a great secret in nature some say it is only ayre mooved up and downe, others, vapours raysed up to the middle Region, and thereby the cold beaten back and so moving in the ayre collaterally hence there are nowindes about some mountaines which reach beyond where these vapors ascend, and are beaten backe, as
that

aer motions.

that Mountaine *Olympus* where the footsteps of ashes strowen abide from yeare to yeare, vapors thickned are clouds, vapors in the cloudes rowling are thunder, when they are heat incensed and break forth they are lightning, and the breaking of the clouds by them the thundercrack, if the vapor be beat back before it be thickned then it is winde, if after the thickning then it is raine, if congealed on high then it is snow, if not congealed till it come to the lower part of the ayre then it is hayle. The reason that is given of the collaterall motion is, the vapors being so light as they cannot descend far, yet being beat down & likewise met with by other vapors, hence they are forced to moue in a collaterall motion in the ayre, *Plinie* a great searcher out of the secrets of nature in his naturall history,

l 2. c. 45. speakes very doubtfully of the winde, whether it be faith he the spirit of nature that engendreth all things wandering to and fro, as it were in some wombe, or rather the ayre broken and driven by the severall influences & rayes of the straying starres and Planets, and the multiplicity of their beames, plaine it is that they are guided by a rule of nature, not altogether unknowne although it bee not yet thoroughly knowne, This great Diver into Natures secrets, confesses ignorance in this of the windes, and although he had not confessed it, yet that which hee sayeth of the nature of them would haue discovered all his knowledge of them to bee but a wilde guessing there is much wisdom in finding out the nature of creatures so farre as they may be knowne God may haue much

much glory by our sight of his workings in them *Pliny* in the 46 chap of the forenamed book speaking further of the windes marvailles that in so blessed and ioyous a time of peace as he saith his was wherein they had a Prince that tooke such delight in the progresse of all good artes & gaue such great rewardes to learning that yet men searched after the knowledg of things no more thē they did whereas others before them sought out the secrets of nature for no other reward then to do good unto posterity but now saith he, mens manners are waxen old and decay, the minds of men are blinded and bente vpon nothing but coveteousnesse: This is his complaint much more cause haue we to take vp this complaint against Christians who haue other manner of motives to provoke them to take paines to finde

find out the glory of God in the creature then heathens could haue, and if we labour to see God in his creatures so as to giue glory to him, to feare him, to magnify him, there is another manner of reward that we may expect then any they could haue to encourage them: howsoeuer if we cannot get the knowledge of the secrets of nature in this creature wherein certainly there would be much of God discovered vnto vs: yet we may all behold so much of the power and maiesty of God in it as to cause vs to feare him and this is true wisdom beyond all the knowledge of the secrets of nature: for so we haue it *Job 28 v 28* after the glory of God was shewen in the winds *v 25*, as in other creatures, The conclusion is vnto man he said *Behold the feare of the Lord that is wisdom and to depart from euil*

is vnderstanding.

2.

2. God is to be praised in the rise of them, The rayfinge of the winds is a great work of God we can see no cause of the suddaine rayfinges of them, how calme and still is the ayre for the present, and how suddenly do the winds arise *Pfal 107. 25. He raiseth the stormy winde. Our Saviour saith Iohn. 3. They blow where they list no man knows when they come nor whether they goe, we see the windes arise many times when there are no clouds to be back any vapors by the thicknes and coldnes of them, the secret causes that God vses in this are hidden from vs cniely, we are sure of the suprem cause it is God that raiseth the stormy wind.*

3.

3. God is to be praised in the power of them, they are of mighty force *Pfal 48 3. thou breakest ships of Tarshis with an east wind*

of power and force to turne ouer
 shipshouses red trees to raif dread
 full waues, yea they rend the very
 Earth, the Mountaines, and the
 Rockes, as *1 Kings. 19. 11.* There
 was a strong wind that rent the
 Mountaines, and tore in peeces
 the Rockes. This is the hand of
 God wherby he ouerturneth the
 Mountaines, by the rootes of
 which *Iob. speakes Chap. 28. 9.*
 This is that voice of the Lord
 that breaketh the Cedars yea the
 Cedars in Lebanon the strongest
 Cedars of all. This is the voice
 of the Lord that shaketh the wil-
 derneffe of which the Psalmist
 speakes *Psf. 29. 5. 8. Sabellicus* an
 Historian tels of many thousands
 of *Cambyfes* his souldiers being at
 dinner in a sandy place of a suddē
 a tempest arose and couered
 them ouer with sand and choked
 them that they perished. That a
 vapor should haue such a strength

l. 10.

c. 5.

sets forth the mighty power of God what is weaker then a vapor, therefore mans life is compared to a vapor and yet many together, how dreadfull are they. The waters are called the mighty waters, and yet what is weaker then water but much cogregated hath a mighty force, that carries with it as much maiesty almost as any creature whatsoever, yet a vapor is a weaker thing then water yet many of these ioyned, how fearefull is the force of them in the wind, God is able to vse them for great things, to daunt the proudest stoutest spirit vnder heaven, to shake as the Psalmist saies the Cedars in Lebanon not only literially but metaphorically, the highest and loftiest spirit that is, how dreadfull then is the power of God himselfe which hath nothing in it but infinite, & so much as if addition

of many of the weakest things in the world hath such an amazing strength then that which is so great as no addition can be made and all in it infinite, oh how full of glory and maiesty is that power.

The naturall cause of the power of the windes that men giue is from the kind of vapor, of which they are the more earthy vapors are and hotte, the stronger the Windes, hence manie times Summer windes are exceeding strong, and many times in hot countries because the earth is more open and the Sunn having power to draw up more grosse earthy vapors, there are mighty tempestuous windes exceeding strong whirlwinds according to that *Iob. 37. 11. Out of the South cometh the whirl-wind, the Southerne partes are hot.*

4. God is to be praised in the variety

variety of the motions of the windes. *Ecclesiastes 1. 6.* The wind goeth toward the South and turneth about unto the North it whirleth about continually, and returneth againe according to its circuits, it hath its various circuits appointed by God which way it shall turne, although their motions seemes exceeding unsteady and changeable up and downe without any certaine rule, yet they obserue their circuits where in they runne their compasse as God appointes them, in some places of the World their motions are steady and constant which Marriners call their Trade winde.

5.

Quest
nat 15.

c. 18.

Jngens
naturæ
benefi-
cium.

5. God is to bee praised in the use of the windes, God hath made them to be of greate use in the world, *Seneca* calls them, a mighty benefit of nature although many times much hurt comes by

th

bon.

them, as he sayes, *De Cæsare ma-*
jore it was wont to be said of him,
and he brings in *Livy* for an au-
thor that it was uncertain whether
it had beene more profitable
for the commō-wealth that ever
hee was borne or that hee had
not beene borne, so saith hee of
the winds in regard of that harme
comes by them it may be questi-
oned whether the good or the
hurt be the greater, but he means
principally the hurt that coms by
the abuse of the in Navigation, for
instead of furthering men to passe
up and down into one anothers
country they carry the to warone
with an other, God gaue the wind
that the good of countries might
be made common, not to carry
Armies, Horsemen, weapons, per-
nitious to natiōs, thus he, but how
soever as himselfe saith, wee must
not account those thinges to bee
good which by ill use turn to hurt
bona si vitio male utentium nocent

33
dedit
ventos,
ut com-
moda
cujus-
que re-
gionis
fierent
commu-
nia, non
ut Legi-
ones e-
quite m
que ges-
tarent,
nec ut
pernicio
sa genti
bus ar-
ma
transue-
herent.
Non ide
o non
sunt ista
natura
sua

it is true of this worke of God as in all his other creatures, they are of special use many waies as great blessings to us, as,

1. For purging the ayre, much infection of the ayre is driven away by them, the ayre is cleansed and kept sweet with the motions of them which otherwise would corrupt as the standing waters do *Job. 37. 21. The wind passeth and cleanseth, so Ier. 4. 11. A dried wind toward the daughter of my people not to fanne, nor to cleanse,* God threatens afflictions to come in wrath not as the winde comes to fanne and cleanse the ayre, but as a wirlewinde to destroy.

2. For the scattering of the cloudes here and there uppe and down in the world, by them God shakes as it were his waterpots, by which he waters the garden of the earth, as *Job 37. 11. Also*

by watering he wearieth the thicke
cloud he scattereth his bright cloud
and it is turned round about by his
counsels, and this is done by the
breath of God, as it is, ver 10.

3 For altering of seasons, for
bringing in cold or heate, as Job.
37. 9. 10. Out of the South cometh
the whirle-wind, and cold out of
North, by the breath of God frost
is given, and ver 17. he quieteth
the earth by the South winde; hee
bringes warmth that way.

4. For Navigation in which
arte there is much of the wisdom
of God seen, and if it bee rightly
used the goodnesse of God to
mankinde is very great in it.

In the 28 of *Esay*, from the 24
ver, to the end the Lord challen-
ges to himselfe the glory of tea-
ching the plow-man the arte of
plowing the ground and thresh-
ing out the corne, his God saith
the text ver 26. *doth instruct him*

to discretion and doth teach him,
and verse 29. *This also cometh forth from the Lord of hosts, which is wonderfull in counsell and exelent in working.* Now if this arte bee from the Lord, and if God shews himselfe wonderfull in counsel & exelent in working in this, how much more is that exelent Art of Navigation, whereby men come even to subdue the seas to themselves, to find out and draw forth the riches of them, wherby they passe up & down over the whole world to see the waies of God, and the riches of God, thoroughout the earth whereby the several partes of the world are known each to other and communicate each to other the wonderfull blessings of God, surely it is God that instructs men in this, it is he that giues them understanding & in this much more is the Lord wonderfull in counsel & exelent
in

in working.

How little of God in the great workes of Nature should wee know and enioy were it not for the Arte of Navigation, but what were mans skil or industry therin if God did nor further it by the use of the windes, the worke of God is very observable in these two workes of Nature. The one in scattering of Springs and currents of waters up and downe in secret vaines and in open passages of the earth to make it fit for habitation, and the other in appointing the various motion of the windes to worke up and downe upon the seas to make them fitt for Navigation.

5. That use that we haue here mentioned in the text fulfilling his word of which in the next pointe.

5.

6. A great worke of God appears in stilling the windes and cal-

6.

calming them as he pleaseth, no man knowes whither they goe, when Christ rebuked the winds and bad them be still *Marke. 4.*

39. The wind ceased and there was a great calme, Jsay. 27. 8. He stayeth the rough winde; many times when it is most rough and boisterous the stayes it on a sūdaine, So as mariners may see much of the hand of God in it towards them in which God is much to be praised, for by this the Lord ruleth the raging of the Sea, when the waues thereof arise he stilleth them; and marke how the Psalmist magnifies God in this worke *Psal. 89. 8. 9. O Lord God of hosts who is a strong Lord like vnto thee: or to thy faithfullnesse round about thee, Thou rulest the raging of the sea, when the waues thereof arise thou stillest them* howsoever natural causes may be vsed by God for this, yet wee

we must acknowledg god in them and his worke about them in stilling the windes and seas.

The naturall causes that are giuen are the spending the vapors or the vanishing of those cloudes that beate them downe, or the consuming of those vapors they meete with that kept them from falling or constringing the earth that no more arise, something there is in these, hence raine often asswages the windes, by condensing & pressing down those vapores that before moued collaterally but let God still be praised and haue the glory about these,

For Application First,

If God be so glorious in this creature hence those are iustly rebuked who heare, and feele, yea and see in the effect of it So much of God, and yet doe not giue

giue him the glory of it they do not praise him in the stormy wind, they can speake of it, and tel you how it was, how suddenly it came, how stronge it blew, how it rent their sailes, and split their masts, and tore their cables, and burst their ankers, how it smote vpon their houses, and made their beds shake vnder them. How dreadfull the noise of it was with what violence it came, as if the house would haue falne vpon them how their heartes did even shake within them for feare, but not a word of God in all this, they say not in their heart let vs now feare this God that raiseth, continueth, calmeth these windes let vs now feare him howso-ever heretofore wee did not feare him although heretofore wee were prophane, and vile and haue lived without a God in the world yet

yet let us now fear this God, who is great in power, glorious and excellent in his workings in the heavens and Earth and Seas: when doth there any word come from men to put one another on to the feare of God upon this, Brethren God is to bee honoured in the least of his workes, much more in those that haue power and maiesty in them, wee take Gods name in vaine if when he appears in his great workes wee adore him not wee feare him not, wee magnifie him not, we praise him not in them, wee are much led by sense, & if we take not notice of his glory to haue our heartes wrought upon when he comes to our senses and that in such a powerfull and glorious way, it is a signe that our heartes are exceedingly stupid, that they are much estranged from God those works that wee see the second causes of
wee

wee scarce minde God in them at all (although God should not be the lesse minded because of second causes, seing all the worke all the power efficacy of the second cause is in the vertue of the first, as it hath no being but by it, so it is not able to stir without it) but now as for this creature the stormy winde, wee know but very little scarce any thing of the second causes, and therefore if God be not acknowledged and praised in this, in what shall hee be acknowledged and praised, workes that are ordinary wee little minde God in them, which is a greate evill in us, hence the Lord because he would bee minded by us, he comes many times in strange and terrible waies to us in his creatures raiseing them higher then ordinary putting more maiesty and terror in them then ordinary as he hath done in
this

this, & shall he not be magnified
& prayed in this. It is the lowest
honor that we can giue to God, to
be moued by such works wherein
his glory comes apparētly & pow-
erfully to sence, there are other
manner of things of the glory of
God that appears to raised reason
were it that the eye of reasoⁿ were
clear & but elevated in a naturall
way to that height it is caipable
of: yea to that height it might be,
were it not so much drowned in
sence as it is, there were high and
glorious things of God to be seen
by it that might make vs fall
downe vpon our faces and adere
him But how great then are the
things that appeares to the eye of
faith, those are thinges to take vp
the hart indeed to fil the hart with
astonishment to draw it vp with ra-
vishmēt to overpower it with the
glory & diuine lustre of the, to sa-
tisfy it with admirable infinit con-

D.

tentment

tentment, those are things fit for
 Angels to pry into for the most
 spiritual raised hart to contemplat
 in, for the most enlarged spirit to fil
 it selfe with, for by the the Saints
 are filled with all the fulnesse of
 God as the Scripture speaks *Ephe*
 3 19 In those things especially a
 christian should be exercised in,
 The glory of God in these crea-
 tures is for the lowest, the mean-
 est, the dullest of all, For children
 for those who are not out of the
 schole of nature, yea for those
 who are in the lowest forme of
 natures schoole, and therefore it
 is a good observation of Ierome
 vpon that place *Mat. 8.* when
 Christ rebuked the winds, and
 calmed them, the text sayeth the
 men were afraid. The men sayeth
 Ierome that is the marriners and
 others which were in the shippe,
 not the disciples, or if any shall
 contend and thinke they were
 the

the Disciples yet they are called the men, because yet they knew not the power of our Saviour, The workes of God hath a voice as well as his worde, as *Exod 4. 8* if they will not hearken to the voyce of the first signe, they will hearken to the voyce of the latter, God speakes by this voyce to these who are the most dull of hearing, God hath an other voice to speake to his Saints by, the voice of his word, yea a more inward secret voice, the voice of his spirit although he speakes to them likewise by his other voyce wherefore not to heare the voyce of his workes this argues a heart desperately sottish & euen altogether liuing as without a God in the world.

Those who are exercised in the highest things of God, should not neglect these, but they must be spiritual in the Beholding the

glory of God in them, in a higher way than others are or can be they should fill their hearts with spirituall meditations raised from them, they should look upon the power & glory of God in them as the power and glory of that God in whom their souls hath special interest the power and glory of their Father, as *Ps. 48. 14. this God is our God for ever & ever*, the beginning of the psalme is, *great is the Lord & greatly to be praised*, & amongst other subiects of his praises *v. 7.* he instances in this, *thou breakest the ships of Tarshish with an East wind*, & his conclusion is this *God is our God for ever and ever*. This power is that which is engaged to work all the good that God intends for, hath promised unto his people, this glory is that which shall put glory upon his Saintes for ever, all contained in this, *this God is our God for ever.*

Quest.

Question. But how are wee to praise God in this stormie wind.

Ans^w. The name of God is great in it and therfore surely he is greatly to be prayſed,

I. By raising our thoughtes to the contemplatiō of his greatnes and maiesty in it so as to feare and to tremble before him, O Lord how art thou cloathed with glory and maiestie who would not fear and tremble before such a God as thou art. *The voice of the Lord shaketh the wildernesse*, *Pſ 19. 9* that is the wilde beasts of the wildernesse, & shal it not shake our hearts, shall our hearts be more hard and stupid then the hearts of those wild & savage beasts in the wildernesse, it shaketh the most lofty Cedars, what are our spirits how lofty, how hardned with pride and folly, if they doe not shake if they tremble not before

I.

D. 3.

such

such a god as this.

It is a notable speech of *Elihu* *Job. 37. 1.* At this also my hearte trembleth, and is moued out of his place at this, at what is it that his heart so trembleth, his voyce roareth he thundereth with the voyce of his excelency *verse. 4.* god thundereth maruelously with his voyce, great things doth hee which wee cannot comprehend *verse. 5.* out of the south cometh the whirlwinde *verse. 9.* The winde passeth and cleanseth *verse. 21.* wherefore vpon this great worke of God together with others, he concludes *verse. 22.* with God is terrible maiesty, touching the Almighty wee cannot finde him out. he is Excellent in power *verse. 23.* Men do therefore feare him *verse. 24.* It is a time now in deede to feare the Lord to lie down with low humbled trembling hearts before him
its

Its no time to vex and frett and rage, as it is the practise of some when grievous tempests and stormes arise, and put them to trouble and danger, they vex and rage against the windes, when the windes cause the seas to rage, their heartes are in as great a rage as the Seas, swearing and cursing most dreadfully in this their rage their cursed heartes fome out their filth, according to that description of the wicked, which we haue *Isa 57. 20. 21. the wicked are like the troubled Sea, when it cannot rest, whose waters cast out mire and dirt, there is no peace saith my God to the wicked,* oh the abominable mire and dirt that is cast out by such heartes at such times, when God calls for the most feare of him, trembling before him, subiection unto him what is this but even to dart uppe our arrowes against the heavens,

*Herodo-
tus lib.*

2.

and to fly even in the very face of God himselfe. I haue read of a people in Africa who being troubled with strong windes driving heapes of sands upon their fields and dwelling places, they gathered an Army to fight against the but with so evill successe, that themselves were buried under hils of Sands driven upon them by the windes. It is no lesse madness in these who curse and rage in times of tempests, these are fighters against God, it is the infinite patience of God that, that cursed breath that comes from them at those times is not stopped.

2.

2. Let us praise God in this stormy winde by considering what poore creatures wee are, how infinitely wee depend upon this God that appears so much aboue us in it, wee see how hee can make a vapor terrible unto

us , so that wee cannot stand before it, we see at what advantage he hath us at by the windes, to overturne our houses, to dash our ships in peeces by it, marke how Iob was affected when God spake to him out of the whirlewinde c. 38. 1. compared with ch. 40. 3. 4. *Then Job answered the Lord*, that is, when the Lord had spoken to him out of the windes, *behold I am vile, what shall I answer thee, I will lay mine hand upon my mouth, once haue I spoken, but I will not answer, yea twice but I will proceed no further*, and againe compare ch. 40. 6. with chap 42. 5 6. the Lord speakes to him againe out of the whirle-wind, that God delights to make use of this creature to speak to men by to humble them you heard before, but here you see the effect of this, what power there is in it to doe that

that which God intends by it, I haue heard of thee by the hearing of the eare, (saith Iob) but now mine eies haue seene thee, wherefore I abhorre my selfe in dust and ashes, This makes a Iob a holy godly man to abhorre himselfe in dust and ashes before this great God.

3.

3. Let us upon this labour to purge our hearts and keep them cleansed from guilt, that the terrors of God in this and other of his workes may not overwhelm our spirits and sinke them, It is a blessed thing to be able to looke upon God in these his glorious workes with comfort and peace if there were no guilt within in our hearts (although they would be moved with reverence of God in his great workes) yet all the tempests in the world could not shake them with any such terror as to hinder their comfort peace
their

their sweet rest & repose in God,
yea they would rather reioyce
the heart, they would raise it to
bless it selfe in this God as the
God of its comfort, and of all its
good were it not for vapors for
wind got into the earth all
stormes and tempestuous winds
without would never make an
earthquake were our spirits clear
within whatsoever comes with-
out, would never cause any fla-
vish despairing sinking heartquake
in us, Pliny saith that the Eagle is
not afraid of Thunder, the grea-
test tempests of Thunder doth
not affright her, whereas other
foules shake and tremble at it, &
the beasts of the field get into
their shelters; thus spirituall harts
who converse much with God
and keep themselves up on high,
they are not terrified with such
things as fill the heartes of others
with amazing terrors, hearts that
are

are heavenly are like the ayre , a-
boue the middle region, free frō
tempests and stormes , It is very
observable that which we read of
David ps. 18. he there sets out
the glory of God , in the earth-
quake & dreadfull tempests, *The
earth shooke and trembled, the
foundations of the hilles moved
and were shaken because hee was
wroth, there went up a smoak out
of his nostrils, and fire out of his
mouth devoured, hee did flye upon
the winges of the wind, his thicke
cloudes passed haile-stones and
coales of fire. The Lord thundred
in the heavens, and the highest
gaue his voice. &c.* Yet obserue
ver. 16. David drawes comfort
out of all this, *he sent from aboue
he took me he drew me out of ma-
ny waters,* These greivous tem-
pests these dreadfull stormes
were not to overwhelm me to
sink mee in the waters, but the
Lord

Lord took me that God who appeared thus dreadfull in these stormes and tempests, yet this God took me and drew me out of many waters, and ver. 19. *He deliored mee, because he delighted in me.*

4. Giue glory to God in blessing his name for deliverance from those fearefull iudgmentes that hee makes tempestuous windes and stormes the executioners of upon many others, some of you it is like may say, and haue said, except the wind had turned at such a time I had been lost, we had certainly been all cast away, and if you had beene cast away then where had you been now, it may be from those dreadfull waters you might haue sunke into the lake of unquencheable fire you might haue been swallowed up of that infinite ocean of Gods eternall wrath, but God hath preserved

preserved you, and you are aliue, and yet enioy the day of grace: the goodnesse of the Lord hath been to you that which hee promised, *Isay. 32. 2. A hiding place from the wind, and a covert from the tempest.* It was the free grace of God towards you, onely his goodnesse that hath been your safety, for what could you doe to helpe your selfe, it may bee you cried and prayed to God, but what could your prayers doe, who werte and it may bee still art, a prophane wretched creature, the course of whose life is a way of enmitie against the great God of the whole world.

Its reported of *Bias* the philosopher who sayling among a company of rude marriners, they being in danger by a storme, the marriners fell on praying and crying out to their Gods, *Bias* calls

to

to them to hold their peace, lest the gods should hear them, and so they should all fare the worse for their sakes: The worst that is in such dangers, will cry out, and sometimes fall on praying, but how should that prayer be accepted that comes out of that mouth out of which so many oathes came a while since, which is defiled with so many blasphemies, and not yet purged by repentance, wherefore whensoever thou hast been delivered, and others haue perished, admire at the free grace of God towards thee, giue him the glory of it, and let God bee thus praised in the stormie wind.

5. Giue God the glory of this worke of his, by seeking him for the raising ordering and stilling the wind according as thy occasion is.

Alex
ab Alex
l. 3. c.
22.

I haue read of a people who erected an Altar to the windes and once a yeare spent a whole night in their deuotions to the windes, to seeke calme windes; because of the great hurt they often suffered by them, but wee haue learned otherwise, namely to look beyond the windes to seek God acknowledging him the raiser and orderer of the, this is part of that diuine worship that is due to God, that hee should bee acknowledged and sought in these thinges, although it bee but a common work of his providence yet he expects to be sought to in it, prayer hath shut the heavens and opened them, prayer hath power over heaven and earth, and ayre and Seas and windes: it hath power to preuaile with God, much more power over any creature whatsoever, wee reade 1. Sam. 7. 9. 10. When
 Samuel

Samuel offered to God but a sucking lambe, presently a grievous storme arose, *the Lord thundred with thunder upon the Philistines.* And *Revel. 8. 4. 5.* the smoake of the incense came with the prayers of the Saints ascending before God, then the Angel tooke the censur and filled it with the fire of the Altar and cast it into the earth, and there were voices and thundrings and lightnings, All the Devils in hell haue not that power over the windes, that the prayers of the Saints haue.

Wee haue a famous story of the power of the prayers of the Christian Souldiers in *Marcus Aurelius* his Army recorded by *Eusebius*, who praying to God in time of a greate drought, when the Army was like to perish for thirst, they procured a great tempest against the enemies, which put them to flight
E. and

*lib 9. c.
5.*

and overthrew them, and a refreshing raine to their owne Army, whereupon they were called the *Lightening Legion*, upon which *Aurelius* was much moved, and favoured the Christians much after it, and wrote in their behalfe, acknowledging it the hand of God, as a fruit of their prayers, if prayers haue power over the raine, over thundring, and lightening, then surely over the stormie wind: if therefore you seek not God in this, if you think it is nothing that prayer can doe, you are more heathenish and fuller of Atheisme, then the most rude heathen. *Math. 8. 24.*

25. When a tempest arose Christ was awaked: When a storme ariseth God must be sought.

6.

6. Consider if stormes and tempests in the aire be so terrible what then are the stormes and tempests of Gods anger in the execution

execution of dreadfull iudgements upon Nations and Kingdomes, and how terrible are Stormes and Tempests raysed and raging in mens Consciences.

For the first, Isay. 28. 1. 2. the Lord pronounceth a woe against the drunkards of Ephraim whose glorious beauty is as a fading flower, *Behold the Lord hath a mighty strong tempest, A destroying storme, and a flood of mighty waters.* The cloudes gather apace and hang exceeding blacke and dreadfull over many places, as if God had reserved us to fearfull stormy dayes, Gods way hath been in the sweet calm of peace for a long time in the sweet Sunshine of his mercies, but Nahum 1. 3. *The Lord hath his way in the whirle wind, and in the storme,* Yea even that God that is slow to anger yet hath his

way in the storme, and in that way, God is seeming now to come, *Elijah* could foresee a great raine by a cloud no bigger then a mans hand, wee may foresee not onely raine, but the great storme and tempest of Gods displeasure, gathering neare by cloudes that arise which are bigger then a mans hand, for behold even the heavens are blacke wee haue feared the gathering of them often, but because they haue beene dispelled wee haue promised peace to our selues, God hath his times so to gather them that they shall not be scattered until they haue fulfilled his word, *the prudent man forseeth the evill and hideth himselfe*, Pro. 22.3. *evill men understand not judgment, but they that seeke the Lord understand all things*, what are the thoughts the feares of those who doe most seeke the Lord

Lord, obserue what they doe: if they understand any thing of Gods mind, then a storme is coming: It is observed of the Bees, that before a storme you may see them come apace to their hiues, what are the hiues of the Saintes but the Churches of Christ, separated from the world, and ioyned together to lift up the name of God in the wayes of his ordinances: these haue the promise of God to bee a place of refuge a covert from storme *Isaiah. 4.*
6. These are the chambers that God now cals his Saintes into *Isa. 26. 20, Come my people, enter into your chambers, shut your doores about you, hide your selues*
Pro. 11. 31, as it were for a little moment, and not will the indignation be overpast for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquitie, the earth shall disclose her bloud, and
E. 3. shall

*Itē ad
Tellam*

shall no more cover her slayne.
These are the Pellaes to which
God calls you, If you think your
selues so settled in your places as
that you cannot stirre, take heed
least the storme bee to you as it
is threatned, Iob. 27. 21. *The
East wind carieth him away, & a
storme burleth him out of his place*
You know the speech of *Elijah*
to Ahab, when he saw the clouds
arise, *make hast lest the raine pre-*
vent you, 1. K. 18. 44. so I to
you make hast least the storme
prevent you, when an enemy
takes in a towne by storme, it is
very terrible, oh how dreadfull
then will it bee to that people
whom the Lord shall come a-
gainst as an enemy, and after ma-
ny offers of conditions of peace
reiected he shall take them in by
storme, It is the pride of mens
heartes that is the cause they feare
not this, wherefore, my prayer
shalbee

shalbe according to that of the the Psalmist ps. 83. 15. *Lord make them afraid of thy storme*, I doe not, I will not pray as in the former part of the verse, *Lord persecute them with thy tempest*: oh no, if it may bee, the Lord keep it from them, neither doe I pray Lord make them afraid with thy storme, but Lord make them afraid of thy storme.

For the second, how terrible are stormes rayfed, and raging in mens Consciences.

Whenthe wrath of God in a mans soule shall persecute him as the wind as Iob complaines, *ch. 30. 15. Terrors are turned upon mee, they persue my soule as the wind*, and *ch. 9. 17. he breaketh me with a tempest*, When God shall say ro Conscience goe persecute them with thy tempest, & make them afraid with thy storme, after great calmes there

*sed tran-
quilitas
istatem
pestas e-
rit.*

ueth to arise grievous stormes,
many of you haue had a long
calme of peace and prosperity
you may expect a storme a com-
ming, God who is said Ps. 107.
29 to make the storm a calme, can
as soon make thy calme a storme
the vapors that cause the tempest
arise insensibly, but when they
grow to a tempest they haue
mighty power, so sins are com-
mitted and multiplied insensibly
they lie by heapes in the consci-
ence, you feele nothing of them
now But at last if you looke not
to it, they will cause a dreadfull
tempest, and especially when the
hearts of men are most swelling
with pride, marriners obserue
that usually before great tempests
there are great swellings at Sea, it
is so usually before great Consci-
ence tempests, the more swell-
ling any wicked mans heart is
the nearer the more dreadfull is
the tempest like to bee, Many of
you

you haue in your time beene in most fearfull tempests, that haue made your heartes to ake within you, but you must look for another manner, a more dreadfull tempest, when not vapors in the ayre, but the wrath of an infinite God in the Conscience shall shake and rende your hearts, the terrors of the Lord following of you will cause another manner of rage in the heart, then ever stormy wind caused in the mighty waters ps. 11. 6. *upon the wicked he shall raine snares, fire and brimstone, and an horrible tempest, this is the portion of their cuppe,* It is called the portion of their cuppe saith St *Augustine* upon the place, because of the iust measure and proportion Gods iustice obserues in the dealing out punishment to sinners, as wee heard before God is said to haue a weight for the windes,
fo

so for this storme and tempest that comes upon the wicked the Lord weighes it, it comes upon them proportionable to their sin were you ever struck with feare when you haue seene the huge floudes of waters rowling, and raging in the Seas, being driven by mighty winds, what fear then will possesse your heartes when you shall see the flouds of ungodlines come in upon you, how wil the terrors even of hell then compass you about, it is an expresseion of David ps. 18. 4. 5. *The sorrowes of death compassed me, and the flouds of ungodlines made mee afraid*: So Arias Montanus turnes it, howsoever hee may mean of ungodly men, yet the word bearing the other reading wee may also apply it to the ungodlines of men, then the sorrowes of hell compassed me, the Lord giue you a heart to foresee this

impietatis.

this storme and to prevent it, we read Exod. 9. 20. When God threatned to send upon Egypt a fearfull storme of haile, Those who feared the word of the Lord made their servants and cattle to flee into their houses, so this day you hear from the Lord a storme threatned, let every soule that feareth the word of the Lord seek to flee into a shelter, there is no other shelter that can keep it of, but only the Lord Iesus Christ, that which is said Isa. 32. 2. is true of him, a mans hand shall be a hiding place from the winde, and a coverte from the tempest.

7. Let us yet rise higher in praying God in the stormy wind by considering in our heartes, if God bee so dreadfull now, in this one creature, how dreadfull then will he be, when hee shall appeare in all his power, in all his
wrath

wrath, his iustice and holines of the great God bee hereafter of which the scripture speakes so much when hee shall cloath him selfe in glory and maiesty in the full brightnesse of them, when the heavens shall depart like a scrowle and the elements melt with fervent heat, when all the world shalbe on fire about him the voyce of the Lord hath shaken the earth, but hee sayeth yet once more I shake not the earth onely, but also heaven, that wilbee a dreadfull day indeed, when the starres of heaven shall fall unto the earth, as a figtree casteth her untimely figges when shee is shaken of by a mighty wind, when every mountaine & Iland shalbe moved out of their places, when the Kings of the earth, and the greates and mighty men shall hide themselves in the Dennes and in the rockes

Rockes and Mountaines Revel.
6 13. 14, 15. A stormy winde
that shakes of the fruite of trees
here, wee account greate, but
such as shall shake the heavens,
and cause the starres to fall as the
fruit, the untimely fruite of a
figge tree, how dreadfull must
that needes bee, beyond all ap-
prehension, and yet in such a
stormy wind, will God one day
appeare in his glory, when not
only children and women and a
few fearfull people shal be afraid
but the Kings, the captaines, and
the great ones of the earth shall
tremble, and hide themselues
and wish the mountaines to
fall upon them and the hilles to
cover them from the wrath of
the Lord.

Thus I haue endeavoured to
shew you how you should glori-
fie God in his work to be moved
with

*sed Dia
bolica
est hæc
scientia
sayeth
Calvin
upon 29
ps. quæ
in natu
ræ con-
templa-
tione
nos reti-
nens a
deo a-
vertit.*

with it in a sensitiue way that is
no more then the brute beastes
are, the swine will runne up
and downe, and cry in a stormy
wind, yea when it is comming
being sensible of it before you
are, but Iob. 35. 11. *God tea-
cheth us more then the beastes of
the earth, and maketh us wiser
then the foules of heaven*, there-
fore God lookes for another
manner of glory from us men,
then from them, and more from
us Christians then from men,
God hath given to the reasona-
ble creature to search out the cau-
ses of things, wee must take heed
wee doe not stay till wee arise to
the supreme the highest cause,
Philosophers dispute of the infe-
rior causes, it is Develish know-
ledge that in the contemplation
of nature holdes us in nature, and
keeps us from God, saith Calvin
upon the 29. psal. and further
hee

hee hath this expreffion, If one desires to know a man, he neglects the looking upon his face, and fastens his eyes upon his nayles, his folly is to bee derided so faith he while men mind wholly the inferior causes of things as workes of nature onely, neglecting God the highest cause of all.

*merito
rt debi-
ture ejns
Stulti-
tia.*

And in this our giving glory to God, - wee must labour to bee as spirituall as wee can, then the work wil abide upon our hearts, but if wee bee onely mooved in a sensitiue way the impressiion of all will soon vanish, and come to nothing.

The second point followes,
Fulfilling his word.

Doct. Whensoever God sends a stormy wind, hee sendes it to fulfill his word,

The winds you heard before were Gods messengers this is
ever

evermore their errand to fulfill his word.

There is a foure-fold worde of God that they are sent to fulfill.

1.

1. The word of his decree, what he hath purposed, determined to bring to passe, this is one creature the Lord calls forth out of his treasure to fulfill this, and therefore it shall come at that time in that place and worke in that power, and abide that time, that shall be fittest for the accomplishment of this worde of his decree.

2. The word of his command if God calls for it, it must come if God speaks to it, it shall goe and prosper to that hee sends it for it is one of Gods hosts at the beck of this great Lord of hosts, and for the fulfilling this and the other word the windes are called for out of his treasure of wisdom

wildome and power.

3. The vword of his threate
whatsoever ill god hath threat-
ned against sinners that comes
under the power of this creature
to be an executioner of, it fulfils,
Hence Ier. 51. 1. It is called a
destroying winde, and Ezek 13.
13. A stormy wind in my fury
if there be any threat against any
man in a ship, or any that haue
interest in it, the Lord many
times sendes his windes to fulfill
that word of his, When Ionah
sinned against God in flying
from his presence, the Lord rai-
sed a tempestuous winde to fol-
low after him, as a pursivant that
would never down untill it had
arrested him and made him to
know what it was to sin against
the word of the Lord, that wind
and tempest that is now up may
be a fruit of Gods displeasure for
such or such a sin of thine it maybe

F

com-

committed long since & so it comes out of the treasury of Gods wrath

4. His word of promise to conveigh a blessing, and thus they come out of the treasury of Gods mercy, to fulfill that word of promise all things shall work together for good to them, that love God, Godlines hath the promise of this life, and that which is to come, when God enters into covenant with his people All second causes are linked together to work good unto them, as Hof. 2. 21. 22. *I will hear the heavens & they shall hear the earth,* and so it is true of all others, that which is said of the cloudes driven about by the windes is also true of the windes themselves Iob 37. 13. *He causeth it to come whether for correction or for mercy.* somtimes for correction and somtimes for mercy.

use.

For use and that first more generally

nerally, 1. Here we may learne to haue high and honorable thoughtes of the worde of the Lord, seeing God hath such glorious wayes for the fulfilling of it, where the word of the Lord is there is power, Heaven and earth shall passe away but not one iot or title of his word, God priseth every title of his word aboute heaven and earth, hee had rather lose heaven and earth then any part of his word, howsoever thou prisest it at a low rate and art not willing to loose a base lust, the least outward advantage for the word, God will shake the heavens and earth for the fulfilling his word, yea rather dissolue them, and bring them into nothing, rather then hee will not fulfill every particle of it, If God hath made these his glorious workes to bee subservient for the preferuation and accompli-

shing his word, then surely his word is about them, wherefore although much of Gods name be in these, yet there is more of his Name in his word hence is that exelent place, Psal 138. 2. *Thou hast magnified thy word aboue all thy Name, Gods worke is honorable and glorious* Ps. 111. 3 but his word is in a speciall manner, the very glasse of his holines and glory in which wee behold his glory with open face, and so as we are changed into the same image from glory to glory, 2. Cor 3. 18. and if Gods name be more in his word then in his works, a gracious heart wil see God more there & fear God as appearing there more then in any thing else as weread of Eliiah, 1. Kings 19. 11. 12. although the mighty wind and fire passed by, yet his heart was not taken with fear so much as when the still voice came, because

cause the text saith *God was there* although the voice was a still voice, yet because *God was there* more then in the other, therefore *Elijah feared more*, this place of Scripture is abused by many who bring it against Ministers preaching the Law in a zealous manner, making *God* to appear terrible to sinners, they say *God was not in the fire, nor in the whirlwind, but in the still voyce*, but it is cleare there can bee no such inference gathered from thence as many seeke to gather for even in this still voice, *God came with a message of most fearfull wrath against the people* *Goe saith he and anoynt Hazael, Jehu and Elisha, that hee that escapeth the sword of Hazael, Jehu may slay, and him that escapeth the sword of Jehu Elisha shall slay*, see what a terrible threat was this that came from *God appearing*

in that still voice, and Elijah himselfe after Gods appearing thus in the still voice was no lesse terrible in his ministry then before for in the 2. of the Kings. 1. see how severe and fiery he was, he *prayeth for fire to come down from heaven to destroy the captaine and his fifty*, and againe the second time, *for fire from heaven to destroy the second captaine and his fiftie*, hee ceased not untill the third came in a way of submission, and indeed that manner of Gods appearing to Elijah, first in the mighty wind, then in the earthquake, then in the fire, and at last in the stil voyce was to shew Elijah how hee would haue him to appear in his ministry, namely first in terror, and then more mildely, and in that it is said that God was not in the wind, nor in the earthquake, nor in the fire, but in the still voyce, it was to shew

shew that Elijah and so other ministers of God should bee to the people as that mighty wind, as the earthquake and fire till God appeares in them, and when they see God in them then to bee as a still voice unto them, but this by the way, for the clearing this Scripture from the abuse of it.

Vse 2. If the windes bee for the fulfilling Gods word, and that in those severall waies, hence let us learne that when any great windes and tempests arise, it is not for nothing that they arise, there is some speciall reason that God hath for the raising and continuing of them, God hath alwaies some speciall aime in them for the fulfilling of some word or other of his, many people when they heare of, and feelee grievous tempests, boisterous violent windes, they thinke and

*Si quis
 credit
 quod
 Diabo-
 lus toni-
 trua et
 fulgura
 et tem-
 pestates
 sua au-
 thorita-
 te facit
 sicut
 Priscili-
 anus
 dixit A-
 nathe-
 ma, sit
 Con Bra-
 cavenf.
 c. 8.*

say there is conjuring abroad and
 that is all the use they make of
 them, God is neglected; hee is
 not so much as once mentioned
 by them: I find a Canon in a
 Councill aboute a 1000 yeares a-
 goe, made against such as shall at-
 tribute tempests, thundrings, and
 lightnings to the Devill, as if
 he caused them, whosoever be-
 leeues this saith the Councell as
 Priscilianus did, let him be Ana-
 thema. It is true, if God will
 permit the Devill, he hath much
 power over corporall things to
 make great changes in them, to
 doe great things by them, as
 we know what he did by Gods
 permission against Iob, & when
 his children were feasting there
 came saith the text. Iob. 1. 19. *a
 great wind & smote the foure cor-
 ners of the house:* it is observed by
 some there was a speciall worke
 of the Devill in drawing the
 wind

winde round about the house,
how could one wind els take the
four corners of the house, *Ori-*
gen thinks those winds were on-
ly the Devils themselves clut-
tering about the house and striving
who should do mischief soonest
the same word in the Hebrew
that signifies the wind, signifies
also a spirit; certaine it is, if God
should let him loof he were able
to overturne our houses every
day, and suddenly to destroy us
all, but howsoever God may
permit him sometimes as his ex-
ecutioner, yet the supreme cause
of raising and ordering is God
for speciall endes which the De-
vill is forced against his will to
further, and there is not the least
vapor or any of the most contem-
tible creature that hee hath any
power over but by permission
therefore neither Angell nor De-
vill nor any power in heaven and
earth

*Nec in
porco-
rum gre-
gem Di-
aboli Le-
gio ha-
buit po-
testa-
tem tan-
tam po-
testam
habet ut
in oues
Dei ha-
bet ut
Tertull.
de fuga
in perse:*

earth can raise or continue any wind but as an instrument of God, when God hath some work to doe for the fulfilling his word, It were a greate shame for any who professe Godlinesse, to be afraid of the Devill in this kinde, the Devill saith Tertullian hath no power over swine, much lesse over Gods sheepe: what God hath to do in that proportion he raiseth the wind, according to that expression you had before, that God had weightes for the wind, adde to this that place, Psal. 78. 50. He weighed out. a path for his anger: for so are the wordes in your bookes, it is on-ly he made a way to his anger, but consider then these two places together, thus, God first weighs a path for his anger, how much he intends to execute, and then he weighes the meanes that is the windes according to the former

former expression in Iob : iust enough for the execution of so much anger and no more , and so proportion them , and this beyond all second causes makes the windes greater or lesss , continuing longer or shorter time , which few think of.

But this much for the application more generally , but more particularly from these foure considerations of that word they come to fulfill , from the first , the word of his decree.

1. Hence wee learn the certainty of the fulfilling of all Gods decrees , all creatures worke for this end , wee may purpose and decree thinges , but every little thing is enough to hinder , but the worde of Gods Decree shall stand for ever , heaven and Earth , and Ayre , and Seas , and all creatures must worke and giue forth all their power

power and efficacy for this, therefore certainly none canne sayle.

2. Whatsoever falls out by the wind take notice of it as the fulfilling of the word of Gods decree and make vse of it accordingly, doe not thinke it came by ill happe, or chance, or onely thorough vnskillfullnesse or neglect of such or such, so as to think if these things be taken heed of another time there neede bee no feare that such things will fall out againe, yes if this came to fullfill the word of Gods decree howsoever / such and such means furthered it, although they had not been God could haue had many other wayes to haue made these windes to haue fullfilled this worde of his and so may doe some other time when such meanes shall not fall out.

From

From the second the word of his command.

1. Here learne the soveraignty and greatness of God that hath these creatures at his command who is this sayde the marriners concerning Christ whom the wind and seas, obey, so let vs say who is this Lord how great is his commande who are you then that dare resist the command of this God, shall heaven and earth, seas and windes fulfill Gods worde, and art thou hee that darest stand out against it, to resist it to rebell against it. *Iob 38. 1. 2.* It is said that God speaks to Iob out of the whirlwind and said *who is this that darkneth counsell.* Now the Lord speake to your hearts out of every stormy winde who is this that dares stand out against my command great things haue yeilded and doe dayly yeild to Gods word

word as *psal. 29: 5: 6: 7: Jt breaketh the cedars it divideth the flames of fire.* what a heart then, hast thou that darest that canst stand out against it.

2 Seing the boisterous windes obey the worde of commande when thou felest boisterous raging lusts in thy heart, looke vp to this God, cry to him to giue out a powerfull word of command to still them, likewise, oh Lord thou who rulest the raging sea & tempestuous windes, and they are still, oh that thou wouldest rebuke these, raging distempers of my heart, which rayse a grievous tempest in my soule that they may be still *Chrysostome* vpon the 8. of *Mat* speaking of those windes that raised tempest vpon the seas which endangered the ship wherein *Christ* and his disciples were, makes use of an Alle-

Allegoricall sence, compare the shippe to the Church, and those windes to the Devils that raise tempests to edanger the Church, certainly the lusts of a mans heart are more dangerous wind they rayse a tempest more dangerous then all the Devills in hel are able to raise, but the Lord that is able to still the one, is able to still also the other. Psal. 65. 7. These two are put together, *the stilling the noyse of the seas the noyse of the waues and the tumults of the people*, It is the same power of God that doeth both, and the same power that must still, the tumult of a mans owne heart.

3. From the third particular, The windes are sente to fullfill the worde of Gods threate.

vse. 1. How sure then are Gods threatens to bee fulfilled, when

when all Gods creatures are appointed to see them fulfilled, every creature stands ready as if it said, Lord shall I goe to make good such a threat gone out against such a man, for such a sinne committed at such a time, if God saith to the windes goe pursue him, attach him, never cease untill my word bee fulfilled against him, certainly they will goe and will fulfill Gods word to the utmost, although it be for thy utter ruine and sending thee down to thine owne place, although some word of Gods threat may seeme to lye as it were dead a while, yet God hath waies to raise it uppe and to make it good to the full, and amongst other meanes this creature is often used for this end. 1. Sam. 3. 12

In that day saith the Lord I will performe all the things which I haue spoken against Eli. The
wordes

are, I will raise up all the wordes
I haue spoken against him, it may
be there hath been some word of
threat lien long against thee, now
the windes are sent to raise uppe
this word let it lie never so long
it must rise at the last, all the pow-
ers in heaven and earth will work
to raise it up, rather then it shall
alwaies lie thus, it certainly must
rise at one time or another and as
it is, ver. 19. *none of the words of
the Lord shall fall to the ground:*
The expreſſion is metaphoricall
from a dart caſt at an enemy, if it
be caſt by a weak hand or not di-
rected right, inſtead of Sticking
in the thing it is caſt at, it falls to
the ground, but Gods wordes
ſpoken by his prophets ſhall not
doe ſoe, they will be as darts that
ſhall certainly ſticke in the ſides
of wicked men & none of them
ſhall fall to the ground, and a-
mongſt other means, that might

ty winds are sometimes used by God to carry the darte of the word of his threat strongly upon Conscience to make it stick fast and to abide untill it fulfils Gods purpose and not fall to the ground.

2. Here you see what a dangerous thing it is to be especially to goe to Sea under the power of a threat, as soon as God hath thee at Sea, if he calls for a wind out of the treasures of his wrath, and bids it fulfill such a threat, where art thou, it is a bold adventure for thee to put out to sea before thou hast cleared all with God, and thine own Conscience if all be clear, then the blessing of Zebulun, Deut. 13. 26. may be upon thee, *Rejoyce O Zebulun in thy going out*: Zebulun was the mariners tribe, and his blessing was to reioyce in his prosperous voyages, in his expectation
of

of them to reioyce when hee went out, when he set to Sea, if before your going out you haue made all peacc between God and you, so that there be no word of threat to be fulfilled upon you, then, but not before can you reioyce at your going out.

3. When thou art in any danger in regard of stormy windes: Consider, advise with thy conscience what threate it is, against what sin of thine the word of the Lord is gone forth, that this stormy wind comes to fulfill; conscience will tel thee, here is a terrible tempest, and it comes to fulfill the word of the Lord, that word of the Lord that thou hast sleighted, contemned, despised, now comes this tempest to put honour and maiesty upon that word, and to fulfill it: it cries out to thee, the word of the Lord, the word that thou hear-

dest such a day against such a sin in such a place, thou hast escaped it all this while, thou thoughtest thy selfe free from it out of its danger, but now it pursues thee it comes in this stormy wind to be fulfilled upon thee.

Thou thoughtest the worde was but as wind, and that that wind should shake no corne as *Jer. 5. 13. The Prophets shall become winde*, now they become wind indeed: I remember I haue read a story that *Hospinian* in his history of Iesuits relates of *Henrius* a Jesuite at *Ingolstate* who said in his sermon that it was no good signe of a Catholike to ioy much in hearing of Sermons but rather the signe of an Heretike who delight themselues with those thinges as the Ape with a nut for faith he, sermons passe away presently as wind, but his delight is to hear many masses

ses, this a distinguishing signe between a catholick and a heritike, fit for a Jesuite to giue, such vile unworthy thoughtes haue carnal heartes of the word, but it is indeed and shall be wind that shall shake thy heart one day, although for the present it seemes to be hardened as the rocke, Isa. 63. 6. wee read of a threat that their iniquities like the wind should take men away, the guilt of thine iniquity, together with the stormy wind is like to take thee, and carry thee away to thine owne place, when the stormy wind blew so as endangered those marriners in the 1. of Ionah, the text saith *they consulted to cast lots that they might know for whose cause it blew*: it is good for thee when thou art in a stormy wind to consult with thine owne heart is not this tempest raised against me

for my sinne, surely if thou wouldest aske the question to thine owne heart for what cause is it that it is so dreadfull the answer will be, it is because thou hast not fulfilled the worde of the Lord, by thy humiliation before it, by thy obedience unto it, and therefore it now comes to fulfill the word of the Lord upon thee.

4. If ever you haue escaped dangerous tempests, learne for ever to have higher thoughtes of the word of the Lord then you have had, to reverence it, to humble thy soule before it, to obey it, oh let mee fulfill the word of the Lorde now by humiliation, by obedience, that the stormy winde doe not doe it soe as shall be more greivous to me, if yet thou darest resist his word, when the Lord shall have raysed againe another stormy winde,
and

and caused his terror to be upon thee, it may be then thou wilt cry out O Lord now I will fulfill thy word, Lord deliver me and I shall be more carefull for euer to fulfill thy word, thy word that commandes mee to keepe thy Sabbaths, thy word that commands me to sanctifie thy name, thy worde that commandes me to be chaste and sober and religious, Lord if my life may be spared it shall appeare I will regarde thy word more then ever I have done God may then Answer, nay, this stormy winde shall fulfill my word, I will rather have my glory out of thee by fulfilling my word upon thee by this tempest than expect from thee what thou wilt doe to the fulfilling of it. It may be some of you have heretofore in your distresse thus promised the Lord, and the Lord hath heard your cries, and

hath spared you, if God hath bene gracious to you doe not now returne to folly. The first time as I remember that Pharaoh acknowledged that he had sinned, was upon the dreadfulnessse of the tempest. Exo. 9. 27. *Though I have sinned the Lord is righteous. I and my people are wicked:* so it may bee you have done, but take heed now it bee not with you as it was with Pharaoh yer. 34. when he sawe the tempest was over, he sinned yet more and hardened his hearte, you are delivered from the tempest doe not now sinne more, doe not now harden your hearts oh let conscience now pleade with you for the fulfilling your owne word, take heed now doe not thrust away conscience when it comes to you to put you upon what you have promised to God in your distresse, 1 Tim. 1.

19. The Scripture speakes of some, who make shipwrack of faith and put away their conscience, when you have escaped one ship-wrack, take heed of a worse ship-wracke, namely that of faith, and of putting away conscience, the word that is there translated, put away, is more then putting it is thrusting away casting off with violence, the same word that is translated in 1. Rom. 13. 12. cast of the workes of darknesse, when temptations to the worke of darknesse come, it is good thrusting them away with violence, but take heed you doe not so with your consciences, when they come upon you urging of you the performance of what you engaged your selfe to God in the time of danger. It may be in time of danger you cast out your goods to save your lives
now

now cast out your lusts to save your soules, either your sinnes or your soules must perish, know that though you forget your promises, yet God looks after them and will call to accounte what becomes of them, they are to be seeds of a godly life, now then take heed that when you vowe to and covenant with God, you doe not sowe the winde, that phrase the scripture useth for loosing our labour, when nothing comes of our indeavours as Hosea 8. 7. but that is not all that no good comes of our promises but certainly if in them you sowe the winde, there will somethinge come of them, if not a harvest of a reformed life, yet reape you shall, you shall reape the whirlewinde, they will be the seeds of most dreadfull miseries to you afterwardes, that which one *The-*

odericus

odericus answered to *Sigismund* the Emperour when he would know of him what he should do to be happy may I saye to you, consider sayes hee what you would wish you had done at such and such times when you had grievous paine of the stone and gout, and doe that now, so I unto you, would you bee happy consider then when you haue been in greivous storms and dangerous tempests, what would you wish you had done, do that now when company, when temptations drawes to evill, consider then, will this be my joy if ever God bringes mee into the like greivous tempests againe would I have done thus at that time? at such times then men are convinced of the wayes of God, and could wish themselves to bee Godly, yea I remember I have read of an expression that Xeno
phon

phon hath that all men in their saylinges desire for their companions to have men rather Religious then Atheists, because of their often dangers and feares, by reason of tempests now your heartes ryse against them but at such a time you could be glad to be with them and to be as they are, except you be Atheists your selves, oh labour now to be such as then you are convinced, is the best and most safest Religion, if it be good then it is good now. There hath bene much feare stricke into your heartes at such times but know there may be much trembling at Gods great workes and yet God not feared, as at the giving of the lawe the people were terrified when they sawe and hearde those terrible things at Mount Sinai, and yet afterwarde God sayes *oh that there were a hearte*

in

in this people to feare me, God does not owne all that skaring of theirs before for any true feare of his name, the Lord therefore, graunte that that feare which in such times hath possessed your heartes may prove and appeare to be not so much the feare of dangers as the true feare of the greate God appearing to you in such great and dreadfull workes of his, that there were any stirrings in your consciences before now by such a sight of God causing his feare to be upon you those beginnings may bee brought forth to a good and blessed issue, that though your heartes stucke before and could not be brought off without much adoe to any thing that was good, yet that now this worke of God may bring them off, and now there may be an everlasting divorce betwene your heartes
and

and those evils which before did cleave so close and fast unto you, As we reade. ps. 29. *That the voyce of the Lord in tempest causeth the Hindes to calue*, now they are creatures that doe not calve without great difficulty but the feare that is upon them at such times causeth them to bring forth their young, you have had many stirrings of heart but yet nothing hath come off them, the Lord cast the feare of his great name now to be effectual that those stirrings may bring forth some thing for the honour of God and your owne peace.

5. Let us take notice of Gods fulfilling his word by this stormy wind, what word of his was fulfilled amongst us whatsoever hurt hath been done by it whatsoever judgment hath befallen any upon this, it is for the fulfilling some word of the Lord the Lord giue

giue you and all heartes to fulfill that work of humiliation and obedience that this worke of the Lord calls for from you, there hath not beene knowne in these parts in the memory of man the like effect of a stormy winde as this hath brought forth we read of that wind 1 Kings. 19. where the text saith, *God was not in the wind*, wee cannot say so of this for verily God was in this winde and that very remarkeably, oh that he might bee honored in it, that as in nature strong windes cleare the aire from corruption so this may be so blessed by God to cleanse your conscience from some defilement.

6. From the fourth particular the word of his promise.

When you haue prosperous winds look at them as comming to fulfill a word of mercy, pl. 89
8. 9. *who is a strong Lord like un-*

to

to thee or to thy faithfulness round about thee: Thou rulest the raging of the Sea, the waters thereof arise thou stillest them, the Psalmist acknowledgeth the worke of God in the ruling and stilling the waues of the Sea (which he doth especially by the use of the wind as a fruit of Gods faithfulness) that is ordered by God for the fulfilling the worde of his promise, if you can take this as a fruit of the promise, how comfortable will it be unto you Gods riding upon the Cherub, and flying upon the wings of the wind are put together Ps. 18. 10. The Cherubins did cover the mercy seat when he comes to us upon the wings of the wind, this must needs be full of Comfort, you Marriners if you be gracious and godly, whensoever you see the Lord comming to you in the windes, you may see him like-wise

wise vpon the Cherub his mercy seat, and what encouragment is this in the waies of God others see him comming from his throne of iustice dividing the flames of fire in his wrath, if God hath fulfilled any word of mercy by a prosperous wind, let it engage thee to him for ever, and cause thee to improve that mercy thou hast by it for God, wee read Deut. 33. 19. that Zebulun the mariners tribe as you heard before, when they had a prosperous voyage, they should call the people to the Mountaines of the Lord there to offer sacrifices of righteousness, because of the fullfilling of Gods promise to them, that they should sucke of the abundance of the Seas hath God giuen you the blessing of the Seas, then stirre up one another to come to the Mountaine of the Lord, that is to the Church

of God to offer the sacrifices of righteousness to give God the praises due unto him, And to close all, if a prosperous wind be comfortable because it fulfils a word of mercy, how comfortable then are the breathings of Gods spirits in the soule fulfilling the good word of the Lord, promising to give his spirit to them that ask it, Luke 11. 13. and take only one note from hence, so wee haue done, when God gives his spirit he gives all good the comparing of this place of Luke with Mat. 7. 11. is very observable there it is how much more shal your father give good things to them that ask him and in Luke, How much more shall your father give his spirit to them that ask him, shewing that God in giving us his spirit gives us all good things, the Lord grant unto us evermore the blessed breathings of his Spirit.

Errata.

- f. 2. Adsumenta, read adjumenta,
f. 4. ps. 9. read 149.
f. 18. Alegorical. read Allegorical
f. 30. Literially read Literally.
So much as, read so much as no addition can be made.
f. 32 Naturæ beneficium. read Naturæ beneficium.
f. 43. Caipable, read Capiable.
Adere read adore
f. 53. Desparing read despairing.
f. 58. providenc read providence.
f. 69. A mans hand. read. a man
f. 70. of the great God. read. what shall the glory of the great God bee.
f. 73. Men wholly the inferior, read men wholly mind the inferior.
f. 79. To to doe, read to doe.
f. 85. That mighty read the mighty,
f. 88. Henrius read Henricus
f. 96. Safest Religion read safest to. be religious
f. 98 The Lord cast, read the Lord cause,